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tional object, is the exercise of that judgment and sedulous attention which they so eminently possess. Could my name add any interest to the cause, with pleasure should it be inserted, but intending at some future period to express my sentiments on the subdivision of land, short tenures and rack rents, shall subscribe myself, AGRICOLA.

Our Correspondent sent an estimate of his profit, but the value of the flax-seed appears so over-rated that we are apprehensive of a mistake in the calculation. As the season for pulling flax is at hand, we are unwilling to delay publishing the letter, by waiting to have the accuracy of the statement ascertained. We request Agricola will re-examine the account; if necessary it may be inserted in our next number.

For the Belfast Monthly Magazine.

A TEST OF THE SECURITY OF VACCINATION.

ON looking over the last number of the London Monthly Magazine, I perceive that the following method to discover whether the patient has regularly passed through the cow pox, so as to be effectually secured from the small pox, is recommended on the authority of Dr. Jenner. The dissemination of this intelligence through your Magazine, may be useful.

A READER.

LET a patient be selected, on whose arms the vaccine pustules have *regularly* advanced to the 7th, 8th, or 9th day: from one of these pustules, let the subject intended to be put to the test of security be re-vaccinated. At the same time, and with a portion of the same vaccine fluid, let another child, who never has had either the cow-pox or the small-pox, be also vaccinated. On the arms of the child put to this test, if it was previously secure, the virus will produce in a short space of time (two or three days perhaps) an inflammation around the parts punctured, and sometimes small irregular vesicles, accompanied with itching, which commonly dies away, long before the regular pocks on the arms of the child that had not been secured, arrive at maturity. The reason why Dr. Jenner recommends the vaccination of a child not in a doubtful state, with the one whose situation may be supposed doubtful, is to prove to a certainty, that the vaccine fluid employed, is in a state of perfection. The insertion of variolous matter by way of test, in the early periods of the vaccine practice was adopted and recommended by Dr. Jenner; but although it did not produce the small pox on those previously vaccinated, it sometimes occasioned very extensive and troublesome inflammation on the arms.

For the Belfast Monthly Magazine.

A LETTER ADDRESSED TO A YOUNG NOBLEMAN JUST ENTERING UPON THE POSSESSION OF A GREAT ESTATE.

MY LORD,

THE very eminent station which your Lordship's rank and property has placed you in, is alone sufficient to render you both a conspicuous and an important character in the world. The dignity which mankind, by the consent of common courtesy, have attached to exalted stations, has descended to you with your titles and estates. This will command the admiration and respect of the bulk of mankind, who will readily give your lordship credit for many of those virtues which ought to adorn the rank of life which you are called to fill. But, my lord, something more than the possession of hereditary estates and titles is necessary to give your lordship a real title to the character of a great and a good man. Something more than the bare *imputation* of *virtue* is necessary to your obtaining that *permanent reputation* for wisdom and virtue, which will proclaim you the friend of mankind during your life, and hand down your name with honourable respectability to that posterity, which will truly appreciate, and impartially exhibit your real character to the world at large

It is particularly unfortunate for mankind in general, as well as for the nobility themselves, that the fashionable mode of education is calculated to debar them from the acquisition of almost every species of knowledge which a man of common sense sees to be absolutely necessary to qualify them for the discharge of the great and important duties which are inseparably attached to their exalted stations. The

natural consequence of this unhappy defect is, the commission of the *management of their estates* to their agents. Now, an agent is one whose principal business is to ingratiate himself with his master, by squeezing the uttermost farthing of *rack-rent* out of the starved bellies of a laborious and industrious tenantry. The sweat and blood of these distressed objects of oppression is conveyed to the extravagant landlord, who hastens to sacrifice them at the shrine of debauchery, intemperance, and dissipation. Notwithstanding, there are happily many honourable exceptions to the general observation; and numbers of our nobility are no less distinguished for their wisdom and public and private virtue, than dignified by their rank and titles; and many of them are the pride and ornament of the nation, as well as pillars of the state; yet still, it must be acknowledged to the discredit, as well as grief of the nation, that too many of the young nobility and gentry, both of England and Ireland, appear to consider their ample estates as given to them for no other purpose whatsoever, but as means of gratifying their sensual appetites, and administering support to their idle or criminal extravagancies of debauchery or amusement. Placed out of the reach of the groans, out of the sight of the naked poverty, and kept in total ignorance of the pining want or wasting sickness which inhabit the cabins of their poor tenants; and which, although unheeded by man, ascends in tremendous accents to heaven—inattentive to those calls of humanity, the heir to a rich and plentiful estate, riots in the wantonness of luxury, and spends upon the bosom of his infamous harlot the hard-earned guinea, for the want of which the weeping cottager oft sees his beloved offspring expire in his feeble arms!

My lord, such men, however dignified they may be by titles, which their virtues never merited; however enriched by estates which their industry never acquired; however flattered by fawning sycophants who live upon their extravagance, falsely termed generosity, are a disgrace to human nature. They are not merely useless members of society—they are the nuisances of the community. The nation is cursed by their existence. Totally destitute of the feelings of humanity, and strangers to every noble and generous sentiment which characterises the man and the christian, they naturally sink into a common level with their fellow brutes. Shut out, by the common consent of wise men, from the rational walks of dignified society, they associate where their inclinations prompt them; they cultivate an acquaintance only with dogs and horses, and with the refuse of mankind, ejected from the stews and brothels of a polluted metropolis, the filthy scum of those accumulations of vice and debauchery; till at length, their short but infamous race being run, they descend to their untimely graves, loaded with the most fulsome diseases, and groaning beneath the execrations of mankind, and most probably under the justly merited curse of God himself.

My lord, permit me to observe, that the esteem, the friendship, nay the very acquaintance of these men, is a sure passport to the detestation and contempt of mankind. But as they unhappily abound in our fashionable circles, how shall you avoid the contamination of their acquaintance?—only by treating them with absolute contempt. If your lordship has the resolution to despise the folly of such companions; to assume that dignified deportment which so truly becomes your rank, and which alone can adorn your character, these *satellites of infamy* will not presume to intrude themselves into your company. That virtue which bears so amiable and captivating an aspect in the social intercourses of rational friendship, flashes lightning in the faces of those sons of dissipation and folly. My lord, *you have only to be wise*, and the votaries of folly will fly your presence, as the shadows of night retire before the cheering beams of the rising sun. Should your lordship happily obtain the *malicious censure* of those disappointed wretches, could you have a more solid testimony of your wisdom and virtue?

If public report speaks truly of your lordship's character and understanding, they constitute you a happy exception to the too general character of our young nobility; and it is even said

that the seeds of some virtues, both public and private, already begin to shoot in your lordship's breast, and to manifest themselves in your conduct in life. May I be permitted to congratulate your lordship upon your miraculous escape from the snares which must have attended your arrival at the age of maturity, in such a city as London—in such an age as the present? It argues well for your judgment and for your heart: it promises well for your future conduct through life. You are born to a noble inheritance: a rich and fertile estate awaits your enjoyment. Your numerous tenantry already hail the auspicious moment of your accession to your paternal inheritance. Your situation is important! The happiness of thousands, whose industry pours inexhaustible treasures into your lap, seems to wait upon you for its consummation. As you depend upon them for your daily bread, so an equitable Providence has made them dependent upon you for the comfort of their lives. You rank high above them in the esteem of mankind; but, in the esteem of that Being who has lent you an estate for life, and has given and supports that life to enjoy it, you are on a perfect level with the poorest cotter on your land. Nay, if that man has more intrinsic virtue than your lordship, he stands higher in the favour of his God, and bids fairer for a more glorious inheritance, when your honours shall be laid in the dust.

There is indeed one essential distinction between your lordship's situation and that of your poor cottager: I mean, in the power which you possess of doing good. And for this, my lord, permit me to observe, your *responsibility* is increased in the same proportion as your *wealth* abounds. If there are duties due from the tenant to his landlord, there are others due from the landlord to his tenant; and from the man who possesses great wealth and power, to those, who, possessing neither, are constrained to look up to those above them for protection or support. A wise and gracious Providence has so blended the interests of mankind, that all ranks are dependent on each other for mutual assistance: and as this is due from all to the community at large, so none can refuse or withhold it without manifest injustice. And in order to render our duties reciprocal, and to ensure the exercise thereof as far as circumstances can command it, we find mankind possessed of different qualifications, and invested with different talents, to be applied to the general good of the community. I mean not, my lord, to level the natural and proper distinctions of mankind, but only to assert the obligations which every man lies under, to exert himself, and his influence, be it what it may, for the good of the whole.

Great and extensive are the talents committed to your lordship's trust: The proper use and improvement of these will not fail to render you honourable, wise, and happy. The abuse of them, on the contrary, would infallibly disgrace your character, stamp it with the stigma of folly, and hand down your name with infamy or contempt to succeeding generations. My lord, if wisdom, integrity, and virtue, were the birth-right of wealth, and a dignified station in life; were they transmissible in conjunction with estates and titles, there could be no occasion for my intruding these observations upon you. Nay, were these exploded principles any longer taught in our universities, or considered as necessary appendages to greatness, my address might be deemed impertinent. But, alas! my lord, it is but too evident, that the sources from which our young nobility derive that instruction which is to form their principles, and direct their conduct through life, are often poisoned with infidelity; their information miserably defective, and their practices polluted with a corrupt morality, even before they leave the public seminaries of education. From thence rushing at once into scenes of excess and riot, their education is finished in the brothels or gambling-houses of the metropolis, that sink of pollution, and receptacle of every species of vice.

As your lordship is now breathing the purer country air, in and about your charming villa, give a stranger leave to introduce a little homely philosophy, and to inculcate a little morality, founded upon the solid basis of reason and religion, and to recommend those virtues in a plain country dress, which, perhaps, presumed not to wait upon

you in the gay scenes which you have recently quitted. It is a debt of gratitude which I owe to the grandson of the first M.....s of D.....re. Would to God a more able hand would discharge it for me! But to proceed without multiplying apologie, supposing your lordship should for a moment advert to an important truth; namely, that all things in this world are the exclusive property of that Being who created, and continues to uphold and support them by his almighty power! Supposing you were to consider that by entrusting them in the hands of his creatures for a little time, *as tenants for life*, that glorious being by no means relinquishes his property in them; or resigns his inalienable right to controul and dispose of them as seemeth good to himself. Supposing you were to consider *that God* as not being an idle, or unconcerned spectator of the due management of the various talents committed by himself to the children of men. Would these considerations at all derogate from the wisdom, goodness, or dignity of that Being, whom our national religion teaches us to call our God?—an awful and comprehensive name, my lord, and one to which we are taught to believe, every knee shall one day bend, and every tongue confess! My lord, I have in my possession, a little book, *once supposed* to have been written by immediate inspiration, and consequently of divine authority; which solemnly asserts those and a thousand similar facts. It lays them down as first principles, as guides to both faith and practice. Could the belief of them diminish the lustre of your character? No, my lord, it would add splendour to your dignity.

But supposing, my lord, you were to carry your ideas a little farther, and even to consider the great proprietor of all things as having appointed your lordship as a steward over a certain part of his possessions for a limited period, known indeed unto him, but totally unknown to your lordship; and that he had committed much of the happiness of some thousands of the inhabitants thereof to your care: and moreover, that he will one day require a very particular account from your lordship, how you have discharged the duties of your office, and that you shall infallibly be rewarded or punished according to your conduct therein. My lord, my little book strongly insinuates something like this; and I must confess I can see nothing unreasonable in the idea. The dignity and importance of your rank, and the great and numerous talents committed to your trust, naturally suggests the idea of your responsibility, to a wise and omnipotent creator. Therefore, under this just and proper view of your high station, supposing again, that your lordship, assuming the courage and dignity of an independent man, of a man of sense, and despising the frippery of fashion, should even presume to assert the inherent right you possess, to think and act for yourself, laying down, in spite of the ridicule of fools and knaves, the true principles of wisdom and humanity as the basis of your conduct, and the guides of your actions, supposing you were to look folly out of countenance, and boldly trampling upon pleasure and dissipation, should be determined (and actually reduce that determination to practice) to live for some rational purpose—Nay, my lord, I will not stop even here; but I will add, strange and whimsical as it may appear—supposing your lordship should even venture so far out of the fashionable whirl of folly and nonsense, as really to consult the happiness, comfort, and prosperity of your tenantry! I grant, my lord, the experiment might be dangerous, the precedent would be so dreadfully alarming, the principle so hostile to every man possessing an acre of land to let, that nothing but the most determined resolution, the most unshaken fortitude could bear your lordship up against the torrent of opposition, which would be poured upon you from all quarters. Your reward, must, in such a case, arise solely from a consciousness of doing your duty, and the unspeakable satisfaction of being a faithful steward of the talents you have been entrusted with. I think, however, these might over-balance the contempt of folly, and the reproaches of avarice.

But should your lordship, disdaining the boundaries of a narrow-hearted policy, venture so far into the unexplored regions of philanthropy,

as actually to sacrifice a portion of your great and princely income, at the shrine of humanity, and in a way which wisdom and benevolence unitedly dictate to reconvey a part of that income back to the most indigent of those, from whose naked poverty, from whose laborious toil it is collected; were you to indulge yourself in the unknown luxury of cloathing the naked limbs, and feeding the emaciated bodies of their helpless offspring, out of whose bowels your agents have drained the nutriment designed by a bountiful providence for their support; what exquisite sensations of delight would reward your generous benefactions! How would you teach the *widow's heart to sing for joy*, and with what inward satisfaction would you feast upon the *blessing of them that were ready to perish!* My lord, I dare not attempt to limit the extent of such benefactions, were you once apprized of the inexpressible happiness, both you and they would derive from them. But I will venture to assert, that if only one thousand pounds per annum were laid out in this way, it would yield more solid satisfaction than all the other parts of your income, however disposed of, could possibly do.

Again, I will suppose (O that my suppositions were realized!) that your lordship should bid defiance to the hellish system, the miserable and mistaken policy of granting short and transitory leases, with a view, to transfer the produce of your tenants' industry into the coffers of your successor; that cruel injustice of robbing the industrious peasant of the fruit of his own labour; snatching the improvements himself hath made out of his honest hands, and appropriating it with the curse of heaven annexed to it, to an abandoned favourite, or a dissipated heir, already groaning beneath the load of accumulated wealth. Supposing, my lord, your resolution and humanity were strong enough to break through this barrier of cruelty, injustice and oppression; and, throwing wide the gates of philanthropy, you should grant leases upon which your tenants might with safety venture to improve—might enjoy the heart-felt satisfaction of handing down their improved farms to succeeding generations, out of the grasp of a rapacious and unfeeling landlord; would this, my lord, be any thing more than an act of common humanity? Would it in any degree exceed the golden rule of treating others as you would wish to be treated yourself? My lord, make the case your own, apply it to your own estate; and then you will see the matter in a proper point of view; my lord, your tenants have at least the same feelings for their offspring, as your lordship may hereafter have for your own.

Once more; I will suppose your lordship happily free from the direful and contagious mania of imagining happiness to be attached to the mere accumulation of wealth, or to consist in the squandering of immense sums of money upon useless objects of idle curiosity, or criminal indulgence, and that you should really possess the miraculous gift of setting bounds to your desires after riches. That in consequence hereof, reason, religion and humanity should so far prevail in your breast as to cause you to limit the increase of your rents, not by the uttermost farthing which could possibly be squeezed out of the sweat and blood of your wretched tenantry; but by what would allow yourself, your dependants and your posterity, the ample means of supporting *your rank and theirs* in life with ease and felicity, and afford the same comfort according *to their sphere of life*, to those whose labour gives you that support. My lord, conduct so noble, so god-like, would exhibit to the world the astonishing phenomenon of a *christian landlord*, and as such might indeed subject you to the imputation of having taken leave of your senses. But the censure of fools, my lord, is not to be weighed against the testimony of a good conscience, the happiness of doing good, and the approbation of our God.

Supposing again, my lord (for even the imagination of good is delightful) you were to make it a part of the business of your life (and to confess the truth, I do not know what other *equally important business* you can have in this world) to look after the cultivation and improvement of your estate yourself. Are you not, according to the vulgar, but expressive saying, *all the father*

it has? And is it not, at least at present, all the wife and child you have. My lord, it would be no degradation to your lordship, to consider yourself as the husband of your estate, and the inhabitants thereof as your children. Nor could you embrace a more honourable or a more useful employment than that of studying their interests and happiness; and my lord, you may rest assured of this important truth, that your own interest, prosperity and welfare are so closely connected with those of your tenantry, that you cannot advance the one without securing the other. My lord, you cannot be insensible that all your wealth and much of the dignity attached to your rank, are derived from your estates. It is from the riches of your tenantry your *riches* are to be drawn; and much of the respectability attached to them reflects upon your lordship. Even the increase of your rent-roll depends *entirely upon the prosperity and wealth* of your tenants, and this depends altogether upon the proper cultivation of your estates.

It is evident that industry, frugality and economy are the true sources of wealth; and wealth, it properly managed, furnishes all the conveniences and comforts of life, besides attaching a proper degree of respectability to its proprietor. The wealth of the tenant is the best security for that of the landlord. All the laws which ever were framed can give no such security as this. And it enables a tenant to bear without inconvenience, an advance of rent, if such advance is requisite and just, upon the renewal of his lease; besides, an adequate portion of the profits arising from all improvements, will ultimately find its way into the hands of a just and humane landlord. It is therefore the wisdom, the interest, the duty, and the soundest policy of your lordship *to promote a spirit of industry and* improvement upon your estates; and this independent of the satisfaction which must arise to a benevolent mind *from the pleasing contemplation* of that happiness which he is the means of diffusing around him. But my lord your tenants cannot improve your estates, cannot cultivate their farms with effect, cannot enrich themselves or you, without the means of doing so. Many of them are too poor to attempt any thing like it: and many others are too ignorant or too slothful to set about it. They want assistance; and to whom can they look with propriety for that assistance but to your lordship? The greater part of them have small and inconvenient farms, held by tenures which discourage every idea of improvement. Hence many parts of a country, capable of becoming rich and fertile under the fostering hand of prudent industry, presents the aspect of a barren heath; and the inhabitants languish under an accumulation of poverty and disease.

Supposing therefore, my lord, you should even condescend to inquire into the true state of your indigent tenantry; supposing you should relax somewhat of the *rack-rents*, under which they groan. Supposing you should select such of your tenants as *manifest* a spirit of industry and frugality, and make some addition to their farms, giving them leases at a moderate rent, and of a reasonable length; and supposing you were even to furnish some of them with implements of husbandry, and enable them to erect comfortable dwellings, and establish manufactories upon your estates: and supposing, in doing this, your lordship should even make a temporary sacrifice of a few hundreds a year—would this be any source of grief to an enlightened and benevolent mind? Nay, would it be attended with any ultimate loss of property? No my lord, it would both prove a source of solid satisfaction to your mind and lay a sure and certain foundation for a future increase of wealth. It would prove the seed of a future harvest, and the blessing of heaven would water and replenish it. The improvements of an estate not *only beautify, but abundantly enrich* it also. Every house that is built, every manufactory that is established, nay, every tree that is planted, is a permanent addition to the solid wealth of the estate upon which they stand; a lasting memorial of the good sense and humanity of its proprietor, and a monumental ornament of his wisdom and taste.

The improvement of an estate brings

an immediate circulation of money into it. It gives instantaneous employment to labourers and artificers; sets in motion all the springs of trade, and diffuses a spirit of chearful industry through every department of the community. The establishment of manufactories gives employment to the idle, and presses even the tender hands of infancy into the honourable service of industry. Poverty, nakedness and misery fly from the habitation of the industrious mechanic; and the children of want, exchange their rags for the habits of comfort and decency. What a gratifying sight must this prove to a man, who is conscious it arises from the exertions of his own benevolence!

The practice of these virtues, my lord, would transmit your venerated name, with unfading lustre, to a grateful and admiring posterity. It is these that would trace your well-earned praise, in characters sacred to virtue, *upon the tablets of their hearts!* There your name, and the remembrance of your wise and generous benefactions, would flourish, in defiance of the ravages of time, when the faithless marble, which is destined to record your temporary honours, and fugitive titles, is mouldered in the dust. Then, my lord, the pitying passenger, who weeps over your perishing tomb, may exclaim with a mournful sigh:

Sic transit gloria mundi.
So passes the glory of this world!

But the posterity of those, whom your benevolence has rescued from the iron grasp of poverty, would reply, "his blessed memory is graven on my heart!" Is the contemplation of this pleasing to your heart? Does it kindle a spark of generous ambition in your breast? The sensation is truly noble, it does you the highest honour. But, my lord, this is the lowest branch of that praise which awaits the practice of wisdom and virtue. They will be recorded in heaven! There alone they can meet their just approbation and find their adequate reward. How highly is your lordship privileged!—what ample means do you possess of shining among the first ranks of the friends of mankind! How rich, how great, may be your final reward! At the same time, how solid, how firm, how brilliant, how dignified, should those important virtues be, which are destined to grace so exalted a station, to adorn so high a character, to occupy and improve such extensive talents! And consequently how great your obligations to man, and your responsibility to God! My lord, to be the friend of mankind is the greatest character you can sustain on earth; and this title is the noblest encomium which can be passed upon your understanding or your heart. It is the most durable of all praise.

Contrast this pleasing scene, with the diabolical system of injustice, cruelty and impolicy, founded upon the mistaken principle of madness and folly, which supposes it possible to *enrich the landlord*, by *impoverishing the tenant*. By drawing from his industrious hands the scanty means of improvement, which he may haply acquire, and by depressing his mind beyond the possibility of hope you sink him into a state of abject dejection or despair. You cut the sinews of industry asunder, and unbrace every nerve of exertion. Indolence, apathy, and despondency, and their inseparable companions, poverty and wretchedness, are the inevitable result. Let no man fondly flatter himself that these will prove a source of wealth to a rapacious landlord. Every sentiment of humanity, every principle of sound policy, every argument of solid wisdom, unite to execrate and damn the pernicious system of oppression. Every conception we can form of the sacred attributes of justice, benevolence and mercy, those emanations of the Deity, and the exercise of which alone can make us resemble him, recoils with abhorrence at the execrable cruelty of the rapacious landlord, and stigmatizes his character with indelible infamy, who seeks to raise his own wealth upon the poverty and wretchedness of his tenantry. To my mind it perfectly resembles the conduct of a mad-man, who should literally suck the vital stream from the severed veins of his own offspring, upon whose exertions his support depends; what horrible sensations of disgust would this excite in every human bosom? So, to see

a rapacious landlord sucking the blood of his impoverished tenantry; and sporting away the means of their existence, upon his lusts and follies, is a sight at which the eye of charity must sicken, and from which humanity recoils with horror.

It is true, my lord, *unfortunately true*, that the laws of England can lay no restraint upon the rapacity of landlords. *Their tenants lie at their mercy*—mercy did I say? I ask pardon for the degradation of that sacred term! Mercy and avarice are not merely total strangers to each other, they are irreconcileable enemies. But my lord there is a tribunal: yes there is a tribunal—with what sensations will it one day be approached! A tribunal my lord, which I trust *you will approach without fear*, but where the actions which escape the cognizance of British laws, will meet their just and eternal retribution! There, my lord, yourself and your meanest tenant will meet upon a level. No other distinction will there be admitted, but that which arises from superior virtue. May your lordship stand eminently conspicuous in that tremendous day among the righteous few, and take your exalted station among *the spirits of just men made perfect!* But to leave this solemn scene, as perhaps too grave for a young nobleman, just entering upon the flattering pleasures of life, with every means of gratification in his power, permit me to observe, that unbounded rapacity infallibly carries its own punishment with it, and defeats its own purposes. Your lordship's gardener will inform you that to render a fruit-tree productive, it must be nourished, supported and cherished. Neglect it, wound, or injure it, and you deprive yourself of its richest produce. This observation applies itself.

There is one point more upon which I must beg leave to offer a few observations. It is perhaps a tender one, but I shall endeavour to guard your lordship's feelings as much as possible, while I briefly notice it. It respects the *electioneering influence* which landlords in general expect to possess and exert over their tenantry. I believe, my lord, it is one part of electioneering policy, to divide and subdivide farms, with a view to multiplying votes, until the wretched cottager is almost divested of the means of existence; and is obliged to stretch his conscience no little in swearing himself a complete freeholder. I am far from asserting or even supposing your lordship guilty of sanctioning so base and cruel a perversion of the principles of the British Constitution. But you are exposed to the temptation of doing so, by that universal thirst, I would say rage after electioneering preponderance which every where prevails. What the motives are which excite this mania, I cannot even conjecture; but it is matter of great lamentation that it should so dreadfully interfere with the peace and comfort of society. Nothing is more common, and nothing can be more cruel, ruinous, and impolitic, than, as soon as a lease of forty or fifty acres of land drops, immediately to divide it into four or five lots, and let them, thus separated, to the highest bidder Certainly, my lord, this—shall I call it infernal system of oppression?—is well calculated to throw a decisive weight of influence into the political scale of one, possessing such an estate as that your lordship enjoys; but at what a dreadful expense is it purchased?

In return for this additional preponderance of electioneering influence, your lordship's tenantry must undergo the privation of many of the necessaries of life, and your estate be left destitute of the means of improvement. The farms being reduced to an extent barely sufficient to afford a wretched portion of miserable sustenance to their occupiers, they will be unable to meet and satisfy the continually increasing burthens of rent and taxes; the natural and inevitable consequence of which will be the depopulation of the country. The poor creatures will find no refuge from the fangs of their merciless exactors, but in a precipitate retreat from the scene of their distresses. My lord, these are not imaginary evils; they have been and still continue to be realized in estates not far distant from your own; and not a hundred miles from the *Barony of Lecale*, in the county of Down. And here I cannot refrain from paying the tribute of praise so justly due to

Mr. Savage, whose estates also lie in the same vicinity. It is no disparagement to the best landlords in the nation, to hold up this gentleman as a pattern for their imitation; for moderation and humanity towards his tenantry, I believe he has scarcely an equal in the kingdom. But I trust your lordship will even excel him in these particulars.

Doubtless, my lord, it is highly gratifying to that species of ambition which has electioneering preponderance for its object, to be able to bring so respectable a force into the field of action, as to bear down all opposition and secure an easy and decisive victory. Your family, my lord, has been distinguished for this, and most probably you will feel a drop of the same blood running in your veins. I believe you already possess sufficient influence in that respect, to secure the representation of the county you live in to your friends, without the risk of any formidable opposition. Supposing your lordship should rest satisfied with this, and not run the hazard of having your dying pillow haunted with the curses and execrations of any more victims of a wild and useless ambition, drive not your tenants from the lands of their nativity; from the peaceful abodes of their ancestors, for the gratification of an idle chimera.

Admitting, my lord, what I fear will prove but too true, that your lordship will indulge a wish to influence, and perhaps direct the elections for the county in which you live: you then act in a public capacity, and the public have a right to demand an explanation of your motives. They have an unquestionable right, my lord, to ask, what are your reasons for indulging that wish? As it is not probable they would be favoured with a candid reply, they will infallibly form their own conjectures upon the point. Suppose you wish to *put in a friend* to represent that great and populous county; you will naturally expect his being *your friend* should be a sufficient recommendation to the approbation of your tenantry. But, my lord, I am not quite certain of the soundness of that patriotism, which assumes a right of demanding the elective suffrages of a body of tenantry, as a necessary, a stipulated, or an implied appendage to their leases. I cannot see with what propriety men can thus be deprived of their political freedom, or how the love of our country can consist with this alienation of its dearest liberties, and most exalted privileges. Is it not this very influence, my lord, which strikes at the root of all political freedom, and deprives Britons, and especially *Western Britons*, of the *practical* enjoyment of those inestimable blessings of our inimitable constitution, the *theory* of which renders it the admiration of the world?—It is, my lord; and it is a badge of that base villanage, which distinguished the feudal system of our Saxon ancestors. This might possibly comport with the infancy of our constitution, but the present enlightened period of British freedom demands its abolition, as equally disgraceful to both landlord and tenant, and injurious to the liberties of the nation. *Britons*, my lord, *must no longer remain the vassals of the nobility!* The laws of their country have bestowed and guaranteed their political freedom, and the honour and independence of that country demands its preservation and exercise. It is a sacred deposit which no man has a right to alienate, and the man who basely surrenders it, as well as he who presumes unjustly to claim that surrender, are equally criminal in the sight of their country; they betray the trust reposed in them for the safety and honour of the empire. It is a crime which no private interest can sanction; and which no circumstances can palliate. Therefore I would advise every man who secretly or publickly exerts that species of undue influence, for ever to banish the sacred terms of "patriotism and political freedom" from his lips, lest they become polluted by the unhallowed contact.

My lord, I must beg leave to be candid with you: willing as I am to indulge the most pleasing hopes of your integrity, fortitude, and public and private virtue, still I must confess my doubts if these virtues are yet sufficiently matured to carry you through so great and noble a sacrifice, as the surrender of all undue influence in elections. To give up that dearest of British privileges, to its natural and original owners, would be so great a

phenomenon, such a prodigy of patriotism, as we dare not expect to find in an age so degenerate as the present.—Perhaps a revolution of some kind (may it be only a sentimental and practical one, and not a constitutional one!—) may some day or other produce a reformation in this great and essential branch of our constitution! The blessings attached to a British subject would then no longer remain problematical, but would be clearly ascertained, amply secured, and practically enjoyed. How glorious would it be for your lordship, if you could but assume the courage, and display the integrity necessary to set the illustrious example!

To conclude, my lord: I might offer abundance of apologies for the liberty I have assumed, in thus intruding upon you; and for the apparent freedom I have used in my address. But I shall content myself with one only, that is, the just claim which mankind have upon you for a faithful attention to the duties attached to your exalted station, and your princely income. As I have already hinted, these valuable talents are committed to your care, as to a steward, who is required to dispose of them for the mutual benefit of himself and his fellow creatures. Much wisdom, my lord, and much resolution, great firmness, and inflexible integrity, are absolutely necessary to conduct you safely through life, with your great and valuable charge. It can hardly be expected, that at your lordship's time of life, let your natural endowments be what they may, you can have acquired sufficient experience to qualify you for the immediate management of so important a trust as is vested in your hands. But could your lordship prevail upon yourself to stoop *so very low*, as to imitate the conduct of two of the *greatest monarchs* of their day, I am humbly of opinion you might find yourself assisted through your difficulties, in a way that perhaps never yet struck your mind. The stories I refer to are recorded in the same little book to which I formerly alluded; and they are very remarkable.—One of them relates to a great king named Solomon; of him it is said, that having begun to reign over a great and powerful nation, and conscious of his natural inability to govern them with becoming wisdom and judgment, he actually condescended so far, as to present an humble petition to that God, who is the sole fountain of all wisdom and power, that he would be graciously pleased to qualify him for discharging the arduous duties of his exalted station. And it is positively asserted, that the consequence was, this same *Solomon* became not only the *greatest king*, but also the *wisest man upon earth!* This very circumstance, my lord, induces me to think there may be some truth in a declaration ascribed to that same Divine Being, namely, "*that them who honour him, he will honour; but they who despise him, shall be lightly esteemed.*"

The other story is related of a great king of Egypt, named Pharaoh, who having been warned of God of an approaching famine, had the prudence to employ an active and wise man, as the great steward of his empire, whose wisdom, activity, and foresight, actually were the means of saving the nation under that distressing calamity, and probably of preserving the crown upon the head of its lawful sovereign. I think both these examples good, and well worthy of imitation. But as the book out of which they are taken is greatly out of fashion, it may be a question if your lordship is much acquainted with it: permit me, therefore, my lord, to refer you to your lordship's *chaplain* for a further explanation of its contents. Perhaps he may be able to find one of them among some of his old musty chronicles.

Wishing your lordship the inexpressible happiness of *living long to do a great deal of good*, and of descending late to the tomb of your ancestors, loaded with the benedictions of all your dependents, and with the esteem and regret of all wise and good men; and having your head crowned with well-deserved honours, and your memory perfumed with justly merited applause,

I have the honour to remain,
Your lordship's most humble servant,

CANDIDUS.

Belfast July, 1809.